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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Greatest Fighter Against Socialism in Texas Surrenders

The Rev. G. G. Hamilton is making Socialist speeches in Texas. What! The man who debated with Thurman at Crowell and Clark at other points? Yes, it is none other.

This news will surprise Socialists all over the Southwest. To many elsewhere who may not have read of this celebrated opponent of Socialism it will be interesting to learn something about the man.

G. G. Hamilton is a Methodist minister of considerable note who has always been zealous in the work of the church, showing more than ordinary ability as a leader and public speaker. On the speaker's platform he has no superior in Texas. Highly educated, a master of logic, gifted with the eloquence that holds an audience at breathless attention, he caused even his enemies to admire.

A few years ago Hamilton came into contact with Socialism, mostly through certain speakers and writers who impressed him with their unqualified hostility to Christianity and the avowed atheism and free-loveism which they seemed to make a part of the Socialist philosophy and program. Naturally, being of active rather than passive mode, he immediately joined issue with them in public discussion and soon the fight was on in earnest. He had the idea that Socialism was necessarily anti-religious and destructive of the marriage institution. If I did not understand Socialism, but heard some Socialist speakers, I would come to the same conclusion.

At Crowell, Texas, in April, 1910, Hamilton engaged with W. L. Thurman in a debate that will be long remembered. On four successive nights a large hall was packed with an audience that forgot the world in the intense interest of the discussion. The whole community became excited. At one time those present were divided into hostile factions and feeling became so intense that the slightest threatening move on either side would have precipitated a pitched battle.

This was followed by debates with M. A. Smith, Redden Andrews, and others, ending finally with an encounter with Stanley J. Clark, the master debator of the Socialist movement. Defended by this matchless fighter, Socialism withstood the attacks of Hamilton as it never had before. Hamilton was called out of this series of debates by the illness of his wife and that ended the series of battles. I want to state for the benefit of Socialists who think Hamilton ran away to avoid future encounters, that it is a fact that the serious illness of Mrs. Hamilton compelled him to return home where he remained during her sickness which lasted six weeks.

During these weeks this tireless opponent entered upon a re-study of the subject. He had found that when he met in debate and the printed page the true philosophy of Socialism and its economic teachings and program, he could not find arguments to defeat it. Now he concluded that, quoting his own words, he "must prove it economically unsound and impossible and from every standpoint altogether untenable." For the first time he got down to the essentials of Socialism freed from the theories and opinions of individuals which had been confused with it. The irresistible logic of its philosophy, the grandeur of its spirit and principles and the undeniable harmony between its purpose and program and the spirit and mission of Christianity as revealed, not in theological works, but in the Gospels interpreted in the light of history, were like the voice which challenged Saul on the Damascus road, and, like Saul, he acknowledged the right and truth in the "way" he had fought so hard.

Comrade Hamilton like the brave, honest

Rev. G. G. Hamilton

man that he is, has publically announced his conversion and is now delivering Socialist lectures under the auspices of Socialist Locals in Texas. The Socialists, true to the fine spirit of this movement, and appreciating the courage and action of the man who will make such a change, knowing perfectly the unpleasant consequences which will follow the act, are receiving this new comrade with a welcome glad and sincere.

In connection with this incident a few reflections are pertinent. Hamilton was turned against Socialism not by Socialism, but by the personal antireligious opinions and prejudices of individuals. Personal opinions aside from the Socialism in which all agree and unnecessary attacks upon the beliefs of others have hurt Socialism and impeded its progress more than all its enemies. Every man and woman has a right to their opinions, but these should not be advocated by any individual who is speaking to the public on Socialism.

Personal abuse of individuals and indiscriminate attacks upon Christianity (the individualism of some preachers and the religion of the Bible are two different doctrines) never made a Socialist. Such perversion of the Gospel of Socialism serves only to antagonize. It should be discouraged and no Socialist Local should allow speakers employed to indulge in it. I know there are occasionally preachers who have to be answered and defeated and a false Christianity which should be exposed and annihilated; and what I have written has no reference to handling such in the proper manner. But we must discriminate and distinguish between the false and the real and never stoop to abuse which is always contemptible.

It is worthy of note that, according to his own statement, articles in the Christian Socialist and "Christianity and the Social Crisis," by Rauschenbusch, had much to do with enabling Comrade Hamilton to see Socialism as it is. The Fellowship and Christian Socialist literature are rendering a service of incalculable value.

Every man who is fighting Socialism is not a hypocrite. All broadminded Socialists know that men, before they understand Socialism, may oppose it honestly. Many who are fighting Socialism may be converted and become strong advocates.

The preacher who becomes an outspoken Socialist does not find a path of roses. Already Comrade Hamilton is having a taste of the cruel persecution which springs from ignorance and prejudice. He has been wounded deeply by some who claimed to be his friends when he agreed with them. He has been locked out of a school house where he was announced to speak. In true Socialist style he stood on the porch of the building and delivered his message. Interest and sympathy were manifested in unexpected quarters and he writes me that "One of the hardest opponents of Socialism, a prominent Methodist, has since declared, 'I am now a Socialist, and will not stand for this treatment.'"

Comrades Notice

Comrade Hamilton will enter the lecture field for the Fellowship and the Party. He is a power on the platform with few equals, and will now fight for Socialism as hard as he once fought against it. I never have heard a Socialist, even when Hamilton was the worst enemy of the movement in Texas, who did not admit freely his remarkable ability. He knows all the objections to Socialism and the psychology of the mind of the opposition. He has made a thorough study of the subject from every viewpoint. He will be worth to any Local many times the amount necessary to secure him.

If you want Hamilton anywhere in any state in the near future, let me know at once. I shall route him in the general field, but it is not decided in what direction. This depends upon the applications that come in. Address me at 3452 Giles Ave., St. Louis, Mo.

Wm. A. Ward.
General Secretary of the Christian Socialist Fellowship.

A VISIT TO HAMILTON

By J. L. Hicks, in "The Rebel," Halletsville, Texas

This is Rev. G. G. Hamilton, formerly pastor of the Methodist church at Breckenridge, later at Crowell, and now residing at Clyde, Texas. Perhaps every reader of "The Rebel" will remember Rev. Hamilton as the most intensely zealous and hostile foe of Socialism that ever threw his energy against it upon a southern platform. During the past two years he has debated with some of the ablest defenders of Socialism, and in leading an assembly of people into the belief and apprehension that Socialism was a dangerous departure from God's way and the Bible way and the way of our sainted fathers and mothers, his ability was not to be lightly estimated. Last April he debated with Stanley J. Clark before an immense audience in Abilene, and some of my comrades afterwards begged to differ with me because in my write-up of the debate in the Farmers' Journal, I gave it as my opinion that Hamilton was sincere in his belief that the triumph of Socialism would be the downfall of morality and the blotting out of the light of Christianity from the world. I believed, and I still believe, that Hamilton was then laboring under such a foreboding.

When I received his letter, as below quoted, I determined to make a 15-mile trip to Clyde and hear him. Arriving there, I spent a couple of hours with him in conversation before the hour for speaking. I have never seen a man more deeply engulfed in gloom. The public school building was locked against him. Hitherto it had been used freely for all sorts of public speakings. Hand bills had been printed and circulated, in which he announced that there have been various rumors afloat con-

cerning his present attitude with regard to Socialism, and that he wanted to publicly declare his position. In said handbills there was no declaration for or against Socialism, but one of the trustees scented a rodent and told Comrade Slater that there were objections, and that the school building had better not be used any more except for school purposes. Word then got out that the meeting was off, but at the appointed hour a good sized crowd gathered in front of the spacious brick school building, and Rev. Hamilton took his position on the portico merely to explain the situation. However, one word brought on another, and each statement called for further statements, until the local "situation" grew to be the world's economic and social problem, and when I pulled myself away to catch the train he was standing there with his Bible in his hand preaching the gospel of social salvation as I have never heard it from the lips of any speaker. "Christ has been preached exclusively to the individual for two thousand years," said he, "and today there are more helpless and dependent individuals than ever before. How much longer must we preach Christ as an individual Savior to the hungry hordes of workers, how much longer must we preach Christ to those individuals who receive that which is the workers' due before they will repent and return to labor that which is labor's own?"

For several months past Comrade Hamilton has been reading Socialist literature. Recently he began reading "Christianity and the Social Crisis" with a view to building up a line of argument against Socialism that could not be demolished, but under the penetrating power of the truth and irresistible logic as set forth in that book he fell, like Saul of Tarsus. Like Paul, however, he is on his feet again, his vision is clear, the burdens and wrongs imposed upon the workers of the world are upon him, his sympathies are expanded and he sees how those wrongs may be righted, and the same earnest voice with which he formerly warned the working class against what he thought before investigation was Socialism, will henceforth be heard in still louder tones appealing to the working class to accept what he now knows to be Socialism.

Friends and comrades, let us be encouraged. The honest men of the world, even under the blight of capitalism, are in a vast and overpowering majority. And every time an honest man, be he preacher or agnostic, gets into the pure light of Socialism, then and there a new convert begins to point others to the way that Frances E. Willard said was "God's way out of the wilderness, the very marrow of Christ's gospel, Christianity applied."

FOUR PRIZES FOR STORIES.

The success of our Spring prize story contest warrants us in holding another. There will be four prizes this time. Note the terms and rules carefully.

The first prize will be $20, the second $15, the third $10, the fourth $5.00. For each story acceptable, which does not win one of the four main prizes, we will give a subscription to the Christian Socialist for one year.

This contest is open to both men and women of all ages. The conditions are as follows:

1. The story must be clearly adapted to the Christian Socialist.

2. It must not be less than 1,000 nor more than 3,000 words long.

3. It must be written in English on good white paper, on one side of the paper only, with a typewriter, or in plain, large handwriting with ink, leaving ample space between the lines.

4. The novelty and striking interest of the plot, the orthographical, grammatical and rhetorical perfection of the language, the sentiment, and the dramatic skill with which the story is set forth will be the four main points upon which the judgment will be rendered.

5. All manuscripts for this contest must be at the Christian Socialist office not later than December 1. The sooner the better after you have worked your story over the best you can. Work it over and over and rewrite it several times before you call it "done," if you are an amateur writer.

6. The Chicago members of the Board of Directors of the Christian Socialist, who constitute the regular Editorial Committee, will be the judges of these stories. And their labor of reading and discussing these manuscripts will be sufficient to entitle them to claim for use in the paper any story which may not be deemed one of the three very best, but which is worthy of publication. The manuscripts not considered suitable for publication in our paper will be returned to their owners.

Hamilton's New Confession of Faith
Ringing Message of Social Redemption
Defends Cause He Once Defied

Possibly I have been the hardest and most persistent fighter of Socialism in the state of Texas. I have left nothing undone in waging vigorous and uncompromising warfare on the movement. I fought vigorously, venomously, bitterly, but always openly. I believed that the men back of the movement were opposed to religion, and that they held lax views regarding marriage. Basing my belief on the teaching of certain Socialist writers, I openly charged that the movement was anti-religious and subversive of true morality. In support of my position, realizing that the movement was great and growing, I sounded the warning to Christian people through the press and from the platform. I met in joint discussion some of the ablest Socialists of the Southwest, among others, Rev. M. A. Smith and Stanley J. Clark.

Socialism and Freelove

Let it be known that never did I charge that these anti-religious and lax marriage views were held by Socialists generally. Never having studied the Socialist philosophy in reality, I accepted the interpretation of these anti-religious teachers as the position of the movement. My position was that the Socialist proposals led inevitably to destruction of the church and the breaking up of the home. I could see nothing else and sought for nothing else. I eagerly bought every book that I could hear of that seemed to support my position. The idea that Socialism was essentially anti-religious and immoral was in my mind, and it had to have support. The diatribes of John Wesley Hill and Thomas E. Watson I never read nor heard of until a little more than one year ago. These men use the very same books that I have used and quote from them the very same passages that I have quoted. Is it a mere coincidence that men who fight Socialism from this standpoint use the same books and the same passages from those books? **There are hundreds of Socialist books, no movement has ever had such a literature, yet those who fight Socialism as an atheistic, anti-religious, free love movement are restricted to a scant dozen volumes.**

It is wrong, unfair and altogether unjust to brand a great movement with obloquy and infamy because of what a few misguided zealots have said, even though some of these stood high in that movement. Every new movement has suffered in that way. In 1856, when John C. Fremont was the candidate of the newly formed Republican party for president, the Democrats adopted the taunting slogan "Fremont, free soil, free niggers, free women." **Nothing is clearer from the reading of the epistle of Paul than that there were free lovers in the early church.** Does any one lay the blame for the teaching and practice upon Christianity? In so-called Christian colleges and universities of the country views are taught subversive of all our commonly accepted ideas of religion and morals, and that, too, by men who call themselves ministers of Jesus Christ and who are in somebody's pulpit every Sunday preaching the "gospel." These teachings are heard and accepted by young men and young women who go forth to become teachers of the children of the land and leaders in the world of affairs. But we are not hearing much from such moralists as Roosevelt, Hill, Dixon and Watson concerning the baneful results and far reaching effects of such teachings. **The beautiful and artistic manner in which Rev. E. E. Carr, of the Christian Socialist, removed both cuticle and cutis from the carcass of Dr. John Wesley Hill satisfied me. Wherever these charges are in circulation Socialists can do no better work than to circulate the Anti-Hill Edition of the Christian Socialist.**

I am not specially seeking a debate, but to satisfy all minds I make this proposition to any one who thinks it fair and right to attack Socialism on these grounds: To such person I will deliver all the books, and they are marked, that I have used in my warfare against Socialism, and I will undertake to meet and refute the charges—provided that I be allowed to affirm in a second discussion this proposition —"Socialism is fundamentally right and in harmony with the teachings of the Bible."

Having satisfied myself on these points and settled the question that what such teachers had said had really nothing to do with the fundamentals of Socialism, it remained for me to go fully into the Socialist philosophy, down to bedrock.

Individual and Social Salvation

In religion I had always been a stickler for the strictly individualistic idea of sin and salvation. Socialism seemed to stand for the very opposite. Between Christianity and Socialism, as it seemed to me, there was a great gulf fixed. Their differences, fundamentally, were irreconcilable, altogether at variance. I must learn how men calling themselves Christians could also call themselves Socialists. How could they harmonize the two? The ideal of each, a regenerated earth, might be the same; but in the method by which this was to be secured they were as wide apart as the poles. As I understood Christianity, all political and social evils were the result of sin, and sin was an individual, not a social matter. To create a better social order was a long, slow, and tedious process. There were many ways in which we could help while waiting for the leaven of individual salvation to do its work. We could pass laws prohibiting the manufacture, sale and exchange of intoxicating liquors; we could restrain vice and punish crime; we could force capitalists by law to regard the rights of labor. All these things we could do and many others. **But my narrow individualistic views prevented my seeing that there was anything inherently wrong in our commercial and social machinery, with the system of production and exchange.** If public officers became corrupt and employers oppressed the workers and defrauded consumers, these were individual acts. Such men needed the regenerating grace of God, then they would love one another and never wish to do another injury. **Possibly it had never occurred to me that, while regeneration implants a will to do right, it does not define for a man what is right, and that it is very natural for a man to consider himself in the right where his own interests are concerned.** To me there was nothing inherently wrong in the system, as such. All our political, social and industrial wrongs were but excrescences, painful, yet, for the present unavoidable. The many had always been poor and the few rich, and this would continue until the grace of God had its full effect upon the hearts of the rich leaving them to deal justly and righteously with their less fortunate brethren. The Socialist agitator was but a crazy piece of human wreckage, one of life's misfits. Having failed himself he desired to lay the blame somewhere, so saddled it all on the poor old system. O, how I have rung the changes on that word "system."

I secured a copy of **"Christianity and the Social Crisis,"** a work written by Dr. Walter Rauschenbusch, the able Baptist divine and educator, now professor of church history in Rochester Theological Seminary. Dr. Rauschenbusch spent eleven years of his life as a pastor in the lower East Side of New York. He came to know the poor and their troubles. He knew that there was a cause for all this poverty and that the removal of the cause would mean a cure. He sought for the cause and fought it in an unjust, unrighteous un-Christian social system. He saw that wrong and oppression would never cease while public utilities were in the hands of private monopolies, and he became a Socialist. **I shall never cease to be thankful that his great book came into my hands. It has entered into my very soul; its great and profound truths have meant life and salvation to me; it breathes from every page the spirit of true religion and reveals a Christ-like compassion for the toiling, suffering millions of earth. It has given to me a grander conception of God, a firmer faith in Jesus Christ, a deeper and more intense love for humanity. It has made me see that that great and good woman, Miss Frances E. Willard,**

was right when she said, "Socialism is the very marrow of Christ's gospel."

Prophets of God's Poor

I have seen the old prophets of Israel as great statesmen rebuking national sin and calling the people to social repentance and social faith and order that they might obtain social salvation. The old prophets always took the side of the poor against their oppressors. No wild-eyed advocate of the modern social revolution was ever fiercer in his denunciations of the wrong and oppression nor condemned interest, rent and profit with more vehemence than did Nehemiah and Ezekiel. (See Neh. 5:1-13; Ezek. 18:1-18.) Do modern Christians come anywhere near the practice of that which these prophets demanded of the man of their day? Even the law appeared in a new aspect. Jehovah said: "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me."—Lev. 25:23. God needed no land for Himself, only for His children—the whole people. If the title to that land was vested in Jehovah then, when did it pass out of His hands? Again: "No man shall take the nether or upper millstone to pledge, for he taketh a man's life to pledge."—Deut. 24-6.

And so it runs throughout the whole of the Mosaic law. God, through Moses, took every precaution for the protection of His people against oppression. No worse picture can you find anywhere of the tyranny of a centralized government than that portrayed by Samuel. (See 1 Sam. 8:10-18.)

No Socialist claims that the government of Israel under Moses and the judges was Socialism; neither is claimed that the communism of the early Christians (See Acts 2:44, 45; 4:33-35), and which continued until Constantine corrupted and secularized the church, was Socialism. But we do claim that the same spirit which controlled in Israel before the Kings and in Christianity before Constantine applied in an age of machine production means Socialism. "The letter killeth, but the spirit giveth life." We want the apostles applied to modern life in the realm of politics and industry; we want the eternal principles of the Man of Nazareth at work in modern society. As for the personal acceptance or rejection of Jesus Christ, that is the affair of the individual himself, a private matter with which society has nothing to do. Real Christianity has never had half a chance. The church is not today reaching the masses and can never do so under present industrial conditions.

The Present Crisis

The chapter on "The Present Crisis" completed the demolition of my strict individualistic ideas of sin and salvation. Time and again I have heard the words in Isaiah 1:5, 6, though I never so used them myself, quoted in support of the hateful dogma of total natural depravtiy: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and putrefying sores: they have not been closed, neither bound up, neither mollified ointment."

These words are continually twisted out of their connection and made to convey a meaning never intended by the prophet. Isaiah is describing a social, not an individual condition. He is rebuking national, not personal, sin. In the fourth verse he says: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters," etc. In verses sixteen and seventeen we have this call to social repentance: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Socialists are being continually condemned as calamity howlers and prophets of evil by those who are "at ease in Zion," and crying "Prophesy unto us smooth things;" but it would be hard indeed to bring a severer indictment against the existing order, or rather disorder, than Isaiah. Yet the indictment was true in the case of Israel, and it is true today when applied to our boasted Christian civilization—it is awfully, fearfully, horribly true. Humanity suffers from a social disease and no salve of reform can heal her festering sores or put healthy red blood in her flabby arteries. Our troubles are economic. Their roots are in an unjust economic and social system. The law of economic development is as sure and certain in its operation as the law of gravitation. Through his discovery and perfect understanding of this law, Karl Marx, sixty years ago, was able to prophesy just the things that are today taking place before our eyes. Through vast combinations of wealth a few men hold the power of life and death over millions. Before God, it is not right. The present system of production and exchange puts the greed of one set of men against the humanity of another set of men; it puts dividends above human lives and magnifies the dollar as of more consequence than the honor of men, the virtue of women or the innocence of childhood. It is the fruitful source of poverty and woe, of vice and crime, of prostitution and shame, of degradation and damnation. It is cruel, inhuman, anarchial, un-Christian, it is the foe of morality, the enemy of virtue, the corrupter of religion; it is a monster of iniquity blighting human lives, wrecking human hopes, and damning human souls. It is a relic of the outgrown past and its doom is already sealed. An awakened and aroused righteous public conscience will relegate it to the darkness of oblivion where it will repose with every form of tyranny and oppression that has gone before.

"Yes, I Am a Socialist"

Yes, I am a Socialist. Does that name carry odium with it? Does it mean ostracism and the alienation of friends once near and dear? Does it mean poverty and privation and persecution and a place in the potter's field at last? I care not; I can bear the odium, suffer the ostracism, endure the taunts and jeers of erstwhile friends, and fight and bleed and die uncomplainingly and without a murmur for humanity's cause—yes, for God's cause.

Socialism stands for equal and exact justice for all; it stands for human rights and human liberty and human brotherhood; it stands for the application of the eternal principles of Christ's gospel in all the relations of mankind, to all the affairs of human society. Many there are engaged in this great work for social salvation who do not call themselves Christians, yet unconsciously they manifest the highest Christian spirit and nobly do they fight to make possible the reign of justice and the attainment of a higher spiritual life than the world has even known before. They are better than the smug hypocrites of conventional religion who "devour widow's houses and for a pretence make long prayers."

To use the language of that staunch, true and tried soldier of the social revolution, that self-sacrificing disciple of the Carpenter of Nazareth, Comrade Rev. Edward Ellis Carr: "Who today have faith to drink the cup He drank and be baptized with His baptism? Who today sweat blood and bear on their bodies the marks of the Lord Jesus?—toiling, sacrificing, suffering imprisonment, torture and death for the deliverance of the people whom He loves? They are the social revolutionists who fill the prisons of Russia, India, Mexico, and—God pity us—America. They were arrested for 'sedition,' as He was, for denouncing injustice and pleading for the poor. Their bones whiten the way to Siberia; their hideous, withered, sun-dried, wind-blown bodies hang on gibbets in different lands. They may not be 'believers' in the conventional sense, but they are loyal comrades of the Cross of Calvary, suffering and dying for mankind."

Religious Views

Gladly and cheerfully do I take my place with such as these, realizing to the full all that this step means. My religious views remain unchanged, except for the broader view of the possibilities of a higher spiritual development as the result of better social and economic conditions. I believe in individual salvation and a home beyond, but that does not lead me to forget the needs of the ever present here and now. I believe that the church, the spiritual temple of Jesus Christ, is eternal and that "the gates of hell shall not prevail against it." I believe that in the nature of every rational human being there resides the instinct of worship, that man is by nature religious, and that when the poor are freed from industrial slavery and the rich no longer worship at the shrine of mammon the white flower of pure and undefiled religion will for the first time in all the Christian centuries burst into bloom and fill all the earth with its radiant glory and distill its heavenly fragrance through all the ambient air. Then, and not till then, will the nations of the earth become indeed the inheritance of our Lord and of His Christ and the knowledge and glory of God cover the earth as the waters cover the sea.

The True Home

I believe in the home, the Christian home, not the tawdry mansion of the idle rich, nor yet the crowded, germ-infected, disease-breeding tenement of the suffering poor. I believe in the home, not the gilded palace surfeited with luxury and inhabited by selfishness personified, nor yet the place scant in room and poorly furnished where tired and weary and heart-sore parents find a place to eat and sleep and where ragged and dirty and half-fed children grow up in poverty and ignorance and vice to become vagrants and criminals and a menace to society. I believe in the home where love lives, where the one man loves the one woman and the woman loves the one man, where there is the merry prattle of innocent childhood, where there is work enough for all to keep the body strong and healthy and the mind clear and clean and bright, where there is leisure for reading and study and recreation, where there are all the comforts of life and none of its hurtful luxuries.

I believe that every normal man and every normal woman is a home lover, and I believe that when humanity is freed from want and the fear of want that the number of such homes as I have described will be multiplied. Then love will be the only basis of marriage and commercialism will cease to stain with its foul blot the marriage bed, and for all there will be the possibility of a happy home. May God and humanity speed that day.

A People's Government

I believe that Socialism is fundamentally right, and I believe in the honesty and good sense of the masses. Socialism is a people's movement, and whatever of evil may have attached itself to the movement in the past and whatever of evil may henceforth attach itself to the movement will be by the people eradicated and eliminated and only the good will be preserved. Socialism can only go wrong as the whole people go wrong. I had rather trust the masses than the masters. Knowing that capitalism is wrong and cannot be defended on grounds of justice and right, and believing that Socialism offers the remedy for our economic, social and political ills, I give myself to this young and growing and mighty movement. I dedicate and consecrate myself to humanity's cause.

Even now this great movement is putting the fear of God into the hearts of the oppressors. Bismarck early saw the meaning of this movement in Germany and sought to hedge against it with his system of state's Socialism, or government ownership. Max Nordau, an uncompromising opponent of Socialism, said: "In spite of its theoretical absurdity, Socialism has already in thirty years wrought greater amelioration than all the wisdom of statesmen and philosophers of thousands of years." So, it has been in almost every country of Europe, and so it will be in America.

You cannot stop Niagara's mighty flow; you cannot blot out the twinkling points of light in heaven's firmament of blue; you cannot force the pale faced Queen of Night to draw the veil of darkness athwart her laughing countenance; with all the water from all the seas of a thousand worlds like ours you could not put out the fires of yonder proud King of Day; no more can you stay the progress of economic development. Socialism is writ large in letters of fire over earth and sky. It would be as easy to turn the planets backward in their course as to stay this mighty movement and prevent its final consummation. Hindered it has been, retarded it yet may be; but as surely as the tides of ocean return, so surely will come the day when the workers of the world shall come into their own and inaugurate the era of Liberty, Equality, Fraternity, Justice, Brotherhood.—George G. Hamilton.

Clyde, Texas, Sept. 5, 1911.

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The Short Story

THE AUTHOR

By J. Carleton Wright

The elevator boy of the Fairhill Sanitarium was sitting on the luxuriously upholstered seat of the lift, his face buried in his hands and his elbows resting on his knees, in silent contemplation. He had just cast aside a manuscript he had been preparing for what purpose he knew not. Perhaps it was to pass the time, for time hung heavily on his hands. Like many others of his kind he had trodden the weary road from editor to editor with but one result—failure.

He was a college graduate of ordinary ability, with perhaps a spattering of a few latent talents beneath the surface of his still immature mind. He lacked the several essentials of present day success, namely, wealth and influence; and that is why he was here, a strange impersonation of forlorn hope. There was still a faint suspicion in his speculative mind that he was not the direct cause of his utter failure to rise above his present menial position. Was it the fault of the times? Sometimes he could not help thinking so.

In theory he was an educated man. As for general information, of that, too, there was an abundance. In real, solid experience, however, he was somewhat deficient.

At every turn the same question was answered with the same negative: Do you have any person of influence to recommend you? Never once did they ask what are you really worth nor did they attempt to determine the same.

His own father's case was almost a parallel, with few exceptions. His father's beginning, in the making-a-living business it is true, was not graced with a college training and now he sometimes wondered whether a college training really was a blessing or whether it was a curse. Did it really make men "living theories," impracticable, if not almost useless?

He picked up the manuscript upon which he had been employing his spare time and glanced over it. The story was utterly unsatisfactory. It was the story of a dissatisfied life. No one wants to read the autobiography of a failure; it is success that furnishes the brilliancy to illuminate the chaos.

At this moment the buzzer sounded and the indicator registering four called him to his post. The passenger on the fourth floor landing happened to be the only person that offered an inspiration to this morbid soul. Perhaps it was her cheery and condescending manner; perhaps, her youth, beauty and charm. Quite likely all these qualities inspired him. In spite of her apparent monopoly of virtues and talents her existence was rather tiresome here. The usual sanitarium inhabitant is one who has reached a rather advanced stage of human existence and having made an inventory of his or her deeds of usefulness or uselessness finds the liabilities so marked that the brightness of future reward appears rather blurred. Upon such a fertile soil chronic pessimism thrives abundantly and youth, beauty and brilliancy harmonize rather ill with the surrounding conditions. Her only fault was that she was young, pretty and intellectual among a crowd grown envious through lack of the same qualities. At any rate it was the sole reason that excluded her from the ordinary routine of old-maid flinch-parties, sewing circles and reading unions. This was the brief mental resume the elevator-boy made as he opened the gate and admitted Miss Sanders.

"Can you suggest anything for a lonesome person to do around here?" she smilingly remarked to the menial.

"Have anything to read?" said she, interrupting the answer to her first question. A simple negative answered both.

"What's that?" she continued, pointing to the disorderly heap of papers lying on the cushioned seat. He blushed.

"Oh, that's only a manuscript I have been working upon." She looked at him in surprise and he divined her meaning.

"Won't you let me read it and criticize it?" this last rather pompous and with a smile.

"Certainly," was the prompt answer although it was reluctant. And with a pretty "thank you" she was gone.

She returned the manuscript to the owner with sundry compliments and comments and few unfavorable criticisms. She explained to him that she was interested in short story work because Mr. Jameson, a particular friend of her's, was making attempts along those lines. He was from a literary family, too. His uncle was on the board of editors of Henry's Magazine.

The elevator boy had no more than a passing interest in Jameson, but he soon met him in a capacity he had not expected. Miss Sanders spoke to her friend of having read the elevator boy's manuscript and dwelt long and emphatically upon its good qualities. The incident gave Jameson an idea.

That afternoon he made it a point to meet the author alone. He mentioned the fact that Miss Sanders had told him of the manuscript and its good qualities.

"I've got a proposition for you," said Jameson, "and to make myself clear I'll be perfectly frank. The editor of Henry's Magazine offers a prize of five thousand dollars for the best story submitted to his publication before July first. If you submit that manuscript it will be rejected because you have no outside influence. If I submit that manuscript I will get that five thousand because my uncle is one of the associate editors of Henry's. Now I'll give you twenty-five dollars for your manuscript and until tomorrow morning to decide. Do I make myself clear? Keep the manuscript and get absolutely nothing for it, or sell it to me and get at least twenty-five dollars. That's fair, isn't it?"

The author knew at once that there was but one thing to do, but the struggle was one of principle. Again he conjured up in his mind the tiresome trips from editor to editor and the careless but certain enunciation "unavailable." Principle lost and he accepted the offer.

The next day Miss Sanders informed the elevator boy of the contest.

"Why don't you submit a manuscript?" she asked him.

"There's no use. It would be unavailable"—the word had long since become an inseparable addition to his vocabulary.

He had the guilty sense of one who wonders whether he has not after all sold his birthright. After much persuasion he promised to submit one and he kept his promise, but he knew that it would never measure up to the standard of the story he had sold to Jameson. He had been within an inch of fame and fortune, but that inch was a mile to the world's eye—influence, the bridge that spans chasms in fortunes and characters. Circumstances claimed another victim.

Two weeks later he received a letter and a magazine. He opened the letter first for he was afraid to open the magazine; afraid of the result. The letter returned another manuscript to his collection of "unavailables." He opened the magazine slowly and deliberately like one who is about to do something that is productive of great results. There on the first page appeared in glaring headlines:

"The Change of the Drawing Card, Written by James A. Jameson (Winner of the Henry's $5,000 prize)."

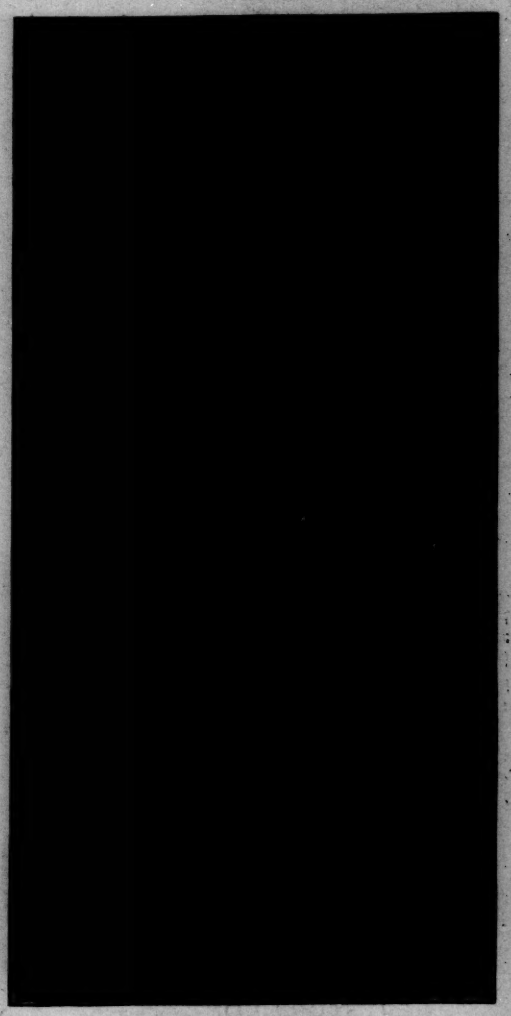
Without reading any more he closed the book, walked to the window and threw it far out over the tops of the trees into the grove. He turned, walked to the elevator and beheld the reflection of his countenance in the French mirror. He was not surprised to note that it was already care-worn.

THE REIGN OF THE WORKING CLASS

At the first regular meeting of the Christian Socialist Fellowship of Chicago next Sunday night, September 24, 2:30 p. m., at Hall 811 Masonic Temple, Rev. Edward Ellis Carr will deliver a lecture upon "The Reign of the Working Class." All members, and all people who are interested are urged to be with a large attendance to hear this striking lecture.—Mrs. Ella Carr, Secretary.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—Lowell.

Life of Karl Marx



Ferdinand Lassalle

One of the most interesting figures in the history of German Socialism is Ferdinand Lassalle. His work independent of Marx and in co-operation with him, and a striking outline of his peculiar character, are given in Spargo's great life of Marx, from which the above likeness is taken.

This great 350-page book, with many handsome illustrations, such as we are printing, containing the story of Marx's life and his struggles to emancipate labor, which every real student of Socialism should have, will be given as a premium, free and postpaid, for FIVE ANNUAL SUBSCRIPTIONS to the Christian Socialist. The five names and the $5.00 must all come in one order.

(Yes, two regular six-month subs at 50c each will be acceptable in place of one annual.)

The price of this great book is $2.50 net, or $2.70 postpaid. It is the BIGGEST PRIZE FOR THE SMALLEST CLUB that we know of. We are able to give it only by taking a quantity of these books at once.

If you prefer as a premium any one of the three volumes of Marx' "Capital," or Mills' "Struggle for Existence," or any one of the two volumes of "the Ancient Lowly," or "Hillquit's "Socialism in Theory and Practice," all right; but the Life of Marx is the best bargain.

And it is not likely that we can ever offer you a larger inducement to get five new subscribers to the Christian Socialist. Therefore, please get busy at once. Any live man or woman or 10-year-old child can get subs to the Christian Socialist.

Get after every anti-Socialist, especially every religious non-Socialist with the Replies to Hill. This magnificent 16-page paper can be had for 1c per copy in small bundles, $4.50 for 500 copies, $8 for 1,000. Get A BUNDLE NOW and let no preacher or layman escape.

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THE PENITENT

"He took my leaf, all stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled,
'Do better now my child!'"

NEW STORY CONTEST

Already some have sent in their stories intended for the prize contest. Carefully read the prize story offer elsewhere and go to work, if you think you can write an acceptable story. All copy for this contest must be at our office by December 1—the sooner the better, when you get it thoroughly finished. The more severely you cut and polish and re-write your story the larger its chance of winning a prize.

USE THEM EVERYWHERE.

Comrades, the account of the conversion of Rev. G. G. Hamilton of Texas to Socialism is a most thrilling and effective propaganda article for distribution everywhere. Every preacher and church member in your community ought to receive a copy of this paper. DO YOUR DUTY and see that every such person gets one. It is incidents and arguments like these that make Socialists. Do not let this opportunity escape you. One cent per copy in small bundles, 500 copies for $4.50, 1,000 copies for $8. Order soon before they are all gone.

IN CHURCH PAPERS

The discussion of Socialism still goes merrily on in "The Living Church." Some replied to Rev. Bernardo I. Bell with the usual mistakes of those who have only begun to study the subject, and Comrade Bell "comes back" with a well-written, incisive and convincing reply.

Geo. Edw. Faber also takes a hand, showing the folly of certain objections to Socialism and declaring that "If ever a millennium—as understood by the Church of God—is coming, then the conditions denoted by a Co-operative Commonwealth will surely be a very large factor in that blessed situation and time."

The Rt. Rev. F. S. Spalding, Bishop of Utah, also contributed an article to this discussion explaining Socialism somewhat and pointing out certain errors of its opponents.

The editor also took a hand with a forceful and fair editorial showing that Socialism can not be ignored.

We refer to these discussions in "The Living Church" again to inspire Socialist ministers and laymen of other churches to write articles on Socialism for their church papers. There are enough scholarly Socialists in every Christian denomination to set the pot boiling on the subject of Socialism in every church paper in the land. Do not be indolent or afraid, brethren, but do your duty.

BREAD RIOTS

"The earth is the Lord's and the fulness thereof"; and as He is "Father of all," having made mankind "of one blood" among all nations, the blessings of the earth belong to His children in general, not merely to the hoggish few.

Yet in the midst of plenty millions of people starve every year; and the hoggish few, called kings and capitalists, continue to grab and graft, to trample and ravage all the more heartlessly.

With one of the most terrible famines ever known in India certain in the near future on account of general failure of crops through drouth, the "King of England and Emperor of India," George the Fifth, insists upon taking a fleet of ships and thousands of troops to India to celebrate the Durbar, which, together with vast local expenses of preparation and assembling of armies for the great pageant, will cost probably $100,000,000, all of which must come at last out of the impoverished lives of the Hindoo peasantry. Meanwhile, no doubt as usual, cholera will add its horrors to the sufferings of the Hindoos, and probably, as has been the case previously, from five to ten million people will perish from famine, most of whom could be saved if the Durbar money were spent for relief instead of idiotic display.

"If the people have no bread, why don't they eat cake?"

The King's cake will cost his crown sooner or later. If it should cost his life while he is in India, who could honestly blame the maddened Hindoo patriot that took it?

There is a very strong objection being made in England, not only among Socialists but among the wise and more humane capitalists, against holding the Durbar this year. George will enjoy the title of Emperor of India just the same if the pageant and ceremony of the Durbar are omitted. But he insists upon his "glory," even though millions perish. A former King George of England lost a vast colonial empire by a far less injurious manifestation of political insanity; and India will be likely to throw off the British yoke all the sooner because of such inhuman and disastrous vanity.

Meanwhile the people in the poorer districts of France can no longer endure quietly their sufferings on account of the high price of food. Popular demonstrations called "bread riots" are occurring in the face of the dark prospect of a devastating war with Germany. But the commercial magnates of France, the inhuman "trustees of Providence" there, are willing for starvation to reign among the people so long as there is money to be made by exorbitant prices—even though it provokes another bloody revolution.

"After us the deluge."

And now the citizens of Vienna, Austria, are rioting 50,000 strong. They are building barricades in the streets and destroying property of certain kinds, demanding a permanent decrease in the price of food, and a better chance to live. But the king's troops are beginning to shoot the rioters down, and the situation grows more serious day by day. The Socialist leader, David, was beaten into insensibility while trying to pacify the crowds and preserve order. The outraged people seem willing to die at the hands of the soldiers, but will not quietly starve.

In the United States the cost of living continues to soar and larger numbers of people are becoming restless and desperate.

All this in a world of plenty, under a "Christian civilization."

Christian friends, something must be done. To fritter away your time chewing the forty-year-old rags of "reciprocity" and "tariff reform" is a crime against intelligence and true patriotism. **Conditions must be fundamentally changed.** What are you going to do?

The Lord does not say, "You shall have no trouble," but He does say, "My grace is sufficient for thee."—The Christian Witness.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

TO CORRESPONDENTS

I have learned that a considerable amount of mail has been forwarded to me in the last two months which for unknown causes has never reached me. The postal service is declining. I do not know what is the matter. I know mail is sometimes held up at transfer points in large cities for many days, but this does not entirely account for the failure of letters to reach their destination. Parties who may have written me without receiving any reply will kindly write again. All mail for the general secretary should go to St. Louis, except when a list of mailing points is published.

Wm. A. Ward, General Secretary.

* * *

GET BUSY.

The Summer is the off season for the Fellowship. The Centers do not attempt to do much during the hot months. Some suspend meetings entirely. The past has seen even less than usual done on account of the absence of the general secretary from the office. He was not taking a vacation, but never worked harder. It was impossible under the circumstances for him to plan work for others. By the tenth of October, possibly earlier, he will be in the office and will soon have things in motion again. All parties desiring lectures by Fellowship speakers this Autumn and Winter should write about the matter at once. We now have a large staff of very able lecturers. Send all correspondence to the St. Louis address and it will be forwarded.

* * *

THE FELLOWSHIP AND THE PARTY

There are some who do not understand the close relation of the Christian Socialist Fellowship and the Socialist Party. Christian Socialism in this country and Christian Socialism in Europe (except where the Fellowship has been started); are two different things. The Fellowship has no connection with the so-called Christian Socialist parties of Europe and never did. It bears no resemblance to them.

The Fellowship is fully committed to the International Socialist movement and stands for every principle and truth that is essential to Socialism. It teaches the philosophy of Socialism, advocates political action and endorses the Socialist Party.

The national officers are party members and the secretary of every Center is a member of the Party. Our workers are everywhere loyal to the Party, and the Centers co-operate with the locals.

Ours is not another kind of Socialism, nor another movement. It is one among several manifestations of the Socialism that is developing in many departments of life, a branch of the one movement.

Wm. A. Ward.

* * *

FELLOWSHIP NOTES.

Elliot White, Fellowship Lecturer, is touring the State of New York under management of the Socialist Party.

Some time ago the Seattle Center held a successful meeting at which the Rev. J. Powers of Seattle gave an address on The Religion of Jesus and Socialism. The Center secretary, George Laudenbach writes that the lecture made a fine impression.

James L. Smiley, district secretary for Maryland, recently lectured at Chaptico, Leonardtown, and St. Mary's City and reports splendid interest in the subject.

Frans O. Bostrom, district secretary for Wyoming, expects to give a number of lectures in that state. Parties desiring his services should address him at Syracuse, Wyoming.

Several ministers have united with the Fel-

lowship lately. Others have made inquiry. The preachers are getting the Social Vision of Jesus.

M. A. Smith, Redin Andrews and G. G. Hamilton are lecturing in Texas. Smith under management of the Pitchfork of Dallas and Andrews and Hamilton under party management.—These comrades are members of the Fellowship and are now on our lecture staff.

WOODROW'S LECTURES

Dear Comrade Carr:

Find enclosed subs for the Christian Socialist.

I spoke five times Sunday night at Watonga, September 3. Spoke twice to large audiences of men and women seated on the street. The M. E. pastor told me at the depot on Sunday when I left that he took dinner with the judge on Sunday and discussed my speaking and Socialism, and the judge said to the preacher: "I will give you my hand to vote the Socialist ticket, if you will." The preacher held out his hand and said: "Put 'er there." They then shook hands on the mutual pledge. Sensible, well posted Socialists at Geary. In the meeting the best interest ever was manifested at Socialist meetings.

It seems from the talk of the comrades that the speech of Comrade Ward, General Secretary of the C. S. F., gave the best satisfaction of any speeches that had been made. The others seem to have been too egotistical and abusive in their manner of speaking.

I spoke five times and from one and a half hours to two hours per speech. A large part of the audience was composed of women and the street meetings were also largely composed of women. I stopped with old friends that knew and heard me in Kansas on advanced politics 25 years ago.

Have just returned from Grand picnic and from Gage, Okla., holding a rousing meeting in the opera house in Gage. The new principal of the public schools, who began services in the city Monday, and is a Socialist and introduced me to the audience; and he said that it has gotten to be so that one must be a Socialist, or at least Socialistic, in order to be popular.

Hartshorne Comrades, Notice!

Please announce that I can go to Hartshorne, Okla., to lecture and preach Socialism as they request, only suggesting that other places near Hartshorne join them in arranging meetings for me, so that the expense of traveling will not fall so heavily on one place. Let all know, that I am ready and willing to go anywhere and preach the gospel of Christian Socialism only recommending to all places at a distance from Hobart, Okla., that for services of one or two days. It is not a good investment to pay the railroads more than my daily wages and hence arrange for a series of meetings where I must go 150 or 200 miles. Faithfully,

Thomas W. Woodrow,
Dist. Sec. Christian Socialist Fellowship, Hobart, Okla.

DEFINITIONS OF SOCIALISM

Standard Dictionary

"Socialism is a theory of civil polity that aims to secure the reconstruction of society, increase of wealth and a more equal distribution of the products of labor, through the collective ownership of land and capital, and the public collective management of all industries. Its motto is, every one according to his deeds." (This same definition, word for word, is given in the Standard Encyclopedia.)

American Year Book, Cyclopedia and Atlas

"No word has been more abused and misunderstood than the word 'Socialist.' The Socialist is not an anarchist, they are opposed in theory and practice. The Socialist does not propose to destroy the family, abolish religion or divide up property, nor does he seek to carry out his ideas by riot and bloodshed. In a single phrase, Socialism means public ownership of the means of production and working-class control of the government, a chance to work for all who will, and to all workers the full value of their product. The typical Socialist is a rather quiet and thoughtful workingman, serene in time of trouble and self-contained in the day of victory. He realizes that the world will move on very well after he is dead, but remembers that while he lives, it is his business to help the world move. He considers himself an ally of eternal laws of nature and is proud to do his little part in the great cause."

Usual Reason

"He used to be a straight enough young chap. What made him get crooked?"

"Trying to make both ends meet, I believe."—Toledo Blade.

Alas, the methods of capitalist business distort all who try to make both ends meet.

Every duty we omit obscures some truth we should have known.—John Ruskin.

For Young Crusaders

Conducted by M. Kathryn Spicer, 901 W. Main St., Richmond, Va.

THOU ART THE MAN

Hungry and haggard the mother holds
A weazened face to her tired breast;
The Angel of Death his dark wings folds
About the babe to eternal rest.

The bread-line forms and the helpless wrecks
Of men once healthy and strong and brave,
Drift helplessly—the foam that flecks
The human sea's receding wave.

They fall and perish like frost-killed leaves
In sweltering heat and wintry blast;
The heart rebellious, the soul that grieves,
The runners in life's race outclassed.

And whose the fault—theirs, yours or mine—
For the thorns and brambles that line their path?
Stern Destiny points a finger Divine—
A finger that trembles with pain and wrath—

At us who pass by on the other side,
And rush and hustle and delve and plan,
In ruthless struggle and wealth-born pride,
In stern reproach: "Thou are the man."

—Adolph Roeder, in New Church Messenger.

* * *

A MOVING PICTURE

Let's forget ourselves just five minutes—turn our eyes inward to the secret chamber—behold the picture within a mother's heart.

A hot, summer day; a bed; on the bed two little sick boys, tossing, moaning—oh, so sick! oh, so hot! Baby boy murmuring: "Me so sick, mudder, me so sick!" Oh, the ache in the helpless mother-heart! Somebody must be to blame, so she answers: "Yes, darling—God made mother's boy sick, but He will make mother's boy well!" "No, mudder, no! God no make me sick; God no make me well!" Then all is quiet.

One day—two days. God takes Baby Boy—fairest of all. Doctor, nurse—all say other boy must go also. "Oh, dear God, spare this last dreg in the cup—but not my will, but Thine—Thou knowest best. I have not rebelled, but if it be possible, spare the boy!" Long, long, weary days, and the little one comes slowly back, and rejoicing with trembling, the mother hears again a joyful note in the Psalm of Life which has been so dirge-like, and courage and hope renew themselves.

Then, little by little, a new film unrolls before the mother's inward eye. Many little faces look at mother; reproachful little faces; big, mournful eyes; misshapen little bodies; fretful little faces. Is that an echo? A faint little moan—"Me so sick, mudder! Me so sick!" The moan grows louder—swells into the wail of hundreds of little voices—"Me so sick, mudder! Me so sick!" The answer: "Yes, darling; God made you sick, but He will make you well!" But ever louder swells the wail—"No! no! no! God no make me sick! God no make me well!"

Dark! dark! "Oh, God; dear God!" moans the mother-heart, "Spare him—spare them!"

Is that a gleam? Yes, slowly across the curtain brightens the words: "And a little child shall lead them." Then a voice declares in trumpet tones—"God NEVER made a child to suffer!" The mother-heart knows all suddenly that this is true—but they do suffer! What can she do? Is she not as helpless as before? The curtain is dark, but slowly again it brightens with the words "CHILD WELFARE!"

H. H. W.

* * *

CHILD WELFARE

The "moving picture" given above was written by a personal friend, as the true story of her first awakening to the duty of all mothers to devote themselves to some branch of the wide-spread movement embraced under the above title. Doubtless hundreds are led into the work by some similar experience.

But none of the work undertaken under this title, which reaches into the heart of the situation, fails in time to come plump up against the profit system as an impassable barrier to anything but palliative work—and very slightly palliative, at that.

Every reform must bow the knee to Mammon for means to carry on even palliative work, under capitalism, and though the rich like by gifts to delude themselves into the feeling that they have done their duty toward alleviation of the miseries (for which, if they think at all, they know the profit system is wholly responsible), of the poor and sick, they are careful not to be sufficiently generous to endanger their graft to any serious extent.

In all kinds of such work, outside of the Socialist party, those who have eyes to see below the surface are soon discouraged by a baffling sense of ineffectiveness. Personally, I sometimes think that just as soon as I honorably can, I will withdraw from every other charitable or reform work, and devote myself wholly to Christian Socialism. THAT is really doing work that will make the CHILD FARE WELL, in the fullness of time.

* * *

HOLD ON, COMRADES!

I hold up my hands! I give in! I am convinced! Now, as you are just, be generous.

While I am firmly of the belief that many of God's finest are in the Boy Scout movement, with the best and holiest of intentions, I have been, in the last fortnight, convinced that, as one has expressed it, "the opposition of the Socialists in general to the Boy Scout movement is justified." It is impossible, I am sure, that so many of our comrades should feel as strongly as they very evidently do upon this point, without strong grounds. I believe in majority rule so strongly that a majority against any mere sentiment or opinion held by me, would of itself be enough to make me question my opposite conclusions. At the same time, anything which I knew beyond peradventure to be true, I would hold to against the whole world. This is not the case with my views of the harmlessness of the Boy Scouts. All that I have said has not been intended to be in denial of their bad points, or possibilities for evil, but in the endeavor to avoid extremes in either direction—to find the Golden Mean, which seemed to me in danger of being lost sight of.

And while I have been convinced that those who oppose it do well, I still believe that good will come out of the movement—even out of the very evils which we are bound to oppose. That is a personal matter, and does not affect the policy of this paper.

Several have called my attention to the Boy Scouts of Des Moines in the role of strike-breakers—a truly startling and significant development. We must all watch with keen attention further symptoms of these tendencies, and I shall be glad to receive further information which may come to the knowledge of our readers.

Aunt Kathryn.

"THE MAGYAR"

"The Magyar"* by Alexander Irvine, is a story of industrial slavery and soul struggle. It takes you through the slave pens of industry and the palaces of the masters. The motive that rules our modern world is revealed by true and vivid pictures in the portrayal of political chicanery, commercial greed and judicial intrigue. The resultant moral decay is pictured in all its repulsiveness. Woven through the story like a golden thread is the passionate narrative of a few noble souls striving for the full expression of their innermost being, seeking happiness through justice, truth and righteousness. Some see the Light from the beginning and follow it unfalteringly unto the perfect day. Others falter for a while and all but barter away their souls over the yawning social abyss, but their fiery trials burn out the dross and at last they stand redeemed. It is a wonderful story which holds you until you have finished it—too soon.

Paul H. Castle.

*The Magyar, published by the Socialist Publishing Company, Girard, Kans. $1.

A FINE BOOK CHEAP

Christianity and the Social Crisis, by (Rev.) Prof. Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary, is now being published in a 50c. edition that is a surprise of printers' and publishers' art for the money. It is not in board covers, as we recently announced by being misinformed, but is neatly bound in cloth, printed in clear type on good paper. It appears almost as well as the $1.50 edition.

Including postage, this great book may be had for 60c. cash, or (on request) for two annual subscriptions to the Christian Socialist; that is, $2.00 for the book and two yearly subscriptions.

Surely you can raise $6.00 among your comrades to send FORTY three-month subscriptions to the Christian Socialist to FORTY DIFFERENT PEOPLE you may select. You cannot invest Socialist money better. Do it now.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR OCTOBER FIRST

The Prophet Ezekiel a Watchman. Ezekiel 3

Golden Text, Ezekiel 3:17: Hear the word at my mouth and give them warning from me.

Ezekiel the Priest Prophet

In the third verse of his book Ezekiel tells he was born and raised a priest, and the inference is that he remained a priest for some time after his captivity in Babylon. This means that by birth and training he belonged to the regular ecclesiastical order and was a member of the privileged class. This may have been the primary reason for his early deportation.

But he became a prophet after several years residence among the "captivity" on the banks of the river Chebar. He got new visions of God and of the possibilities of Israel; he heard the word of Jehovah commanding him and "the hand of Jehovah was there upon him." Changed conditions helped to change the man. He heard, felt and saw as he had never done before. Circumstances had mellowed him and made him receptive of what was to him, new things. Under the conviction that he was called of God, confirmed and inspired by visions, he accepted and applied himself henceforth to the prophetic work. He became a preacher of righteousness instead a mere servant at the altars.

Visions of truth, conviction of duty, obedience and consecration to the cause are the psychological and moral foundations of a true prophet.

Ezekiel, like Jeremiah, was born and educated a priest, but became a prophet. Christ was born and trained a carpenter, but became the Savior of the world. Paul was born a Pharisee and trained for the Jewish Sanhedrin, but became an apostle of Jesus Christ. Luther was born a miner's son and designed for the law, but became the mightiest Pro-test-ant of his age and leader of one of the most significant revolts since Christ. Lincoln was born in a cabin in the wilderness and cradled in poverty, but became president of the United States and the emancipator of 4,000,000 black slaves. Birth conditions and early training, while they go far in determining man's station and destiny, cannot absolutely fix them. Much depends on the individual's willingness to hear, see, feel and do as to what he shall become in character and service. Ezekiel, with birth and training against him, became a prophet of God. Will you?

Ezekiel the Watchman

When a man is a priest he is a blind and passive servant of forms; but when he is a prophet he becomes a "watch-dog" with teeth and a bark, in Zion. He becomes a destructive critic as well as a constructive preacher. He is an iconoclast, as well as a builder. He denounces sin as well as proclaims righteousness. He is a "watch-dog" in society who can bite as well as bark. And, indeed, it often happens that conditions demand that he bite more frequently than he barks; that he be more of a destructionist than a constructionist, a denouncer of sin than a preacher of pardon, a "muck-raker" than a foundation-builder. And the true prophet, though much against his taste and profit, obeys the demand of the hour.

He has nothing whatever to do with the Truth or Cause, except to learn and represent it, but all to do with the Agent. It is a binding obligation upon him to see to it that the "House of Israel" carries out the will of Jehovah; that the "church" is true to the Spirit and mind of Christ; that the "Socialist Party" expresses and promulgates the principles of scientific Socialism, and, when they fail, to expose and denounce them and declare their infidelity to the suffering constituency. The "watchman" is guardian of the elected institution and to sound the alarm when he discovers that the institution is prostituting the principles for which it stands to its own aggrandisement.

Called of God

Society at large regards the "knocker" as an obnoxious character. We give him a wide berth and treat him with contempt. It is time we should revise our opinion and change our attitude. If Scripture is a criterion, then must we conclude that the intelligent and conscientious critic, though destructive, is a far different person to the common supposition. If Ezekiel and the other prophets, including Jesus, are samples, he is a man called of God; he is inspired and his work is fundamental to social progress. He is an idealist of the highest type and the genuine pioneer in all forward movements. Contrary to the common opinion which regards him as a selfish, ignorant, destructive nuisance; he is unselfish, wise and heroic, and a very necessary factor in social salvation. Evidently God thinks so, for He has called the best men available to do this work. Read Isaiah 21, 52, 56; Jeremiah 6; Ezekiel 3, 33.

The Godly, fearless critics have proved their exalted calling and divine mission in the world by the great work they have done and are doing for society. In the religious realm, the modern scholarship, known as "Higher Criticism," which is nothing but the use of scientific, social and literary principles and method in biblical interpretation, has done incalculable service for the cause of pure religion.

The case is the same with the "muck-rakers," social-settlement workers and reformers. We do not credit them according to their worth. The statement cannot well be doubted that apart from their personal pioneer work, careful investigations into conditions, and their fearless exposures of the seething mass of rottenness in the body politic the work of social reform could not be so far advanced as it is today. They have, at least, shown us that the present social system is a mighty poor place for decent folk to live in. This was a necessary work, and it took high courage if not profound wisdom to do it.

Much the same thing can truthfully be said of the world-wide Socialist movement. It has been raised up of God to do a work of destruction as well as construction. Its principal function to date has been destructive criticism. And the world knows that it has been and still is the most intelligent, fearless and relentless critic of existing institutions of any doing business. It is always on the job; it is always nosing around, sometimes in most unexpected quarters, and declaring to the world what it sees. It not only exposes the effects of Capitalism, but the causes and inherent rottenness of Capitalism. It deals with social dynamics as well as social statistics. And by its ceaseless propaganda, through books, magazines, papers, lectures, debates and personal witnessing, it is doing more to arouse the sleeping soul and moral sense of the world than any agency in existence. It is proving its high calling and divine mission. It deserves just recognition and proper support. If the Socialist Party, as now constituted, should never come to power and perishes from the earth, the world can never be quite the same as before it became active; the Democratic movement has received an impetus it never could have gotten without it; and the "new age" to come will owe it a debt of gratitude for service it can never fully pay.

All history concurs in the statement of Christ, "men love darkness rather than light because their deeds are evil." This is the reason that all despotisms have opposed and fought to the bitter end the right of freedom of conscience, speech and press. It is the reason that plutocracy today is, in default of its power to utterly abolish these, buying up and corrupting the pen and sheet of writers and the tongue of orators. And it is the reason why, that those who cannot be silenced by bribe nor force, are condemned, pronounced liars or thrown into jail. No man nor institution can forever withstand prolonged and just criticism. It either converts him into a penitent sinner or destroys him.

Charles Edward Russell gives a striking illustration of this fact in the "Coming Nation" July 22, 1911. After citing the effect of criticism on the attitude of Trinity Church, New York City, toward the tenements owned by the institution, and from which it drew large revenues, he says: "It is only the truth that hurts, say the wise French. I would that some one skilled in these things would add thereto another adage, equally accurate, that no protest is ever wasted and any wrong upon which is once turned the full light of day is from that moment doomed. It may continue to have the semblance of life and animation; it may walk merrily on as if it had never been struck; but all the time it is at heart as dead as a stone, and sooner or later, over it keels and the place that it has polluted knows it no more forever, let us give thanks."

Grave Responsibility

If it is true that just criticism is a necessary and holy function; that it is a potent factor in social progress; that it is mightily effective in destroying wrong and making way for the right, then is it a sad, sad day for that age or nation when, for any cause, the voice of criticism is silent or false. Where there is no vision, no time beyond today and no ideal beyond the realized, the people perish. If the "watchman" in the pulpit, on the platform, at the press sell out and fall asleep; if the "watch-dogs" of government lose their bark and become dumb, lose their teeth and become harmless, then is the nation doomed to be over-run with liars, looters and corruptionists and ultimately to perish in its sin—and the unfaithful watchman with it.

Yes, and thou, traitor, shall perish with it. The "watchmen in Zion" are set to prevent national destruction by sounding an alarm of the first approach of evil and should they fail by prostituting their office to personal pleasure and profit, they too, shall die. Is not this the meaning of the following passage: "I have set thee a watchman unto the house of Israel; therefore hear what I say, when I say unto the wicked, O wicked man, thou shalt surely die, and thou doest not speak to warn the wicked from his way; that wicked man shall die for his iniquity but his blood will I require at his hand. Never-the-less if thou warn the wicked of his way to turn from it and he turn not from his way; he shall die for his iniquity, but thou hast delivered thy soul."

This is as true socially as individually and places great responsibility on the watchmen of the nation. If there is a hereafter, with a heaven for the innocent and a hell for the wicked, this passage justifies the statement that it would be infinitely safer to live and die an ignorant savage hotentot than to live and die a traitorous watchman on the walls of Zion. Preacher, Teacher, Judge, Statesman, Office-holder, Beware!

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